/141 cont./

159 where he went to live with his wife and a small child, leaving
*177 his own community, Cachoeirinha, "to try it out." He lived
256 in the boss's house, next to the bakery, and his wife worked
46 in the same house as a domestic servant. He says that in spite
[162] of the fact that the mistress--the boss's wife--was very ill-tempered with the bakery employees, he was sticking it out and would not leave of his own free will. "He was already carving the bread, and shortly he would no longer be an assistant! As a baker," he stated with some vehemence, "he would end up earning 2,500 cruzeiros, and if he got to be a 'master,' he could earn 7,500 cruzeiros!" According to what he told us, it could not be said that his work (at least as a baker's assistant) was much better than what he might have achieved in the aldea or on the fazendas; he worked from 10 p.m. until noon the next day; he rested about four hours and took up his work, making flour until 8 p.m., when he had dinner, and at 10 p.m. he went on to make bread again.
[124] This was his daily routine. And in spite of this, he pondered: "The only bad thing was the pain in the eyes (due to the flour, the dust, or the weak light) and the sleepiness; the body did not tire much, as happens in agricultural work; but, the most
826 important thing was that it was not worn down!" This concern
461 with saving the body, we were able to ascertain, was common to most of the Terena with whom we spoke. One of them, for example, explained to us that he had given up work "beating" coffee, because his arms and his lungs could no longer take
● 183 it.... The tendency for young men, as they themselves say,
463 "is to find a trade (such as baker, wood furniture maker, etc.) or to set up a 'bolicho' and earn money in the shade." We shall see below why this is no more than a rarely achieved expectation, as is well illustrated by Arlindo himself, who is now "changueando" and trying to set up his own farm plot on the family "lot."

826 This concern with the body--which we do not claim to
*177 be peculiar to the Indian--is one of the factors that have operated
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